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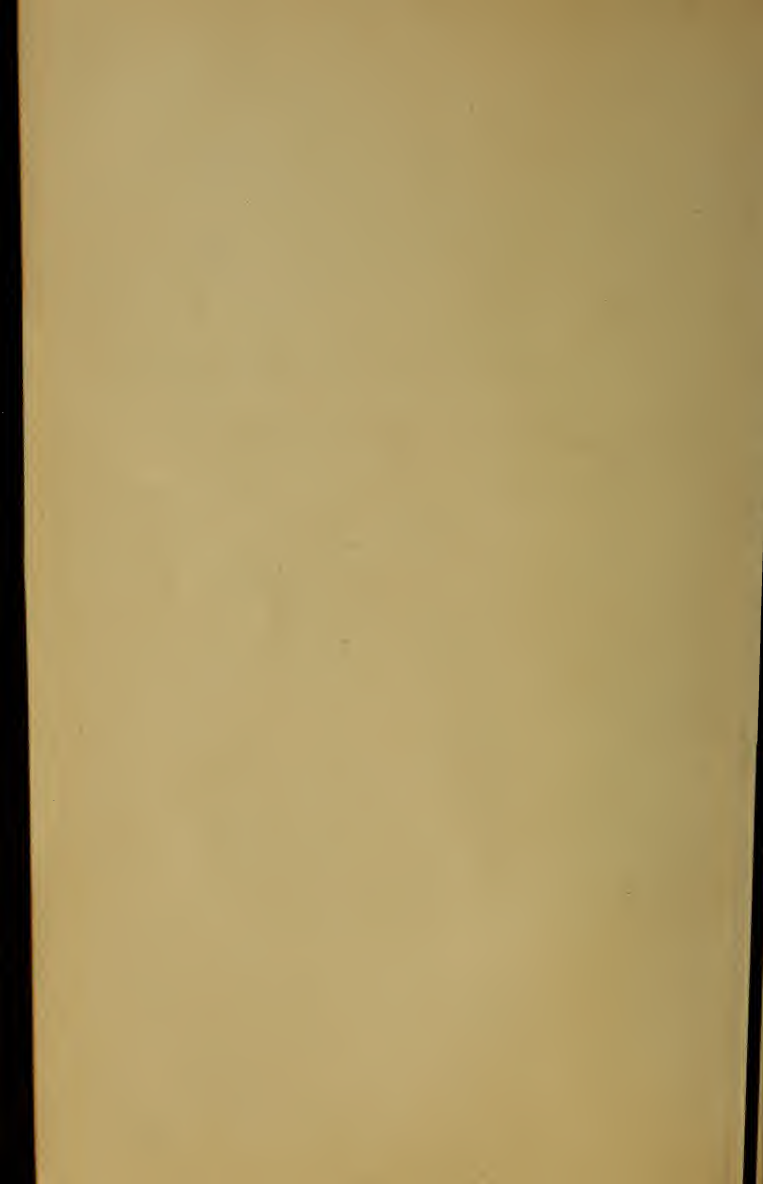
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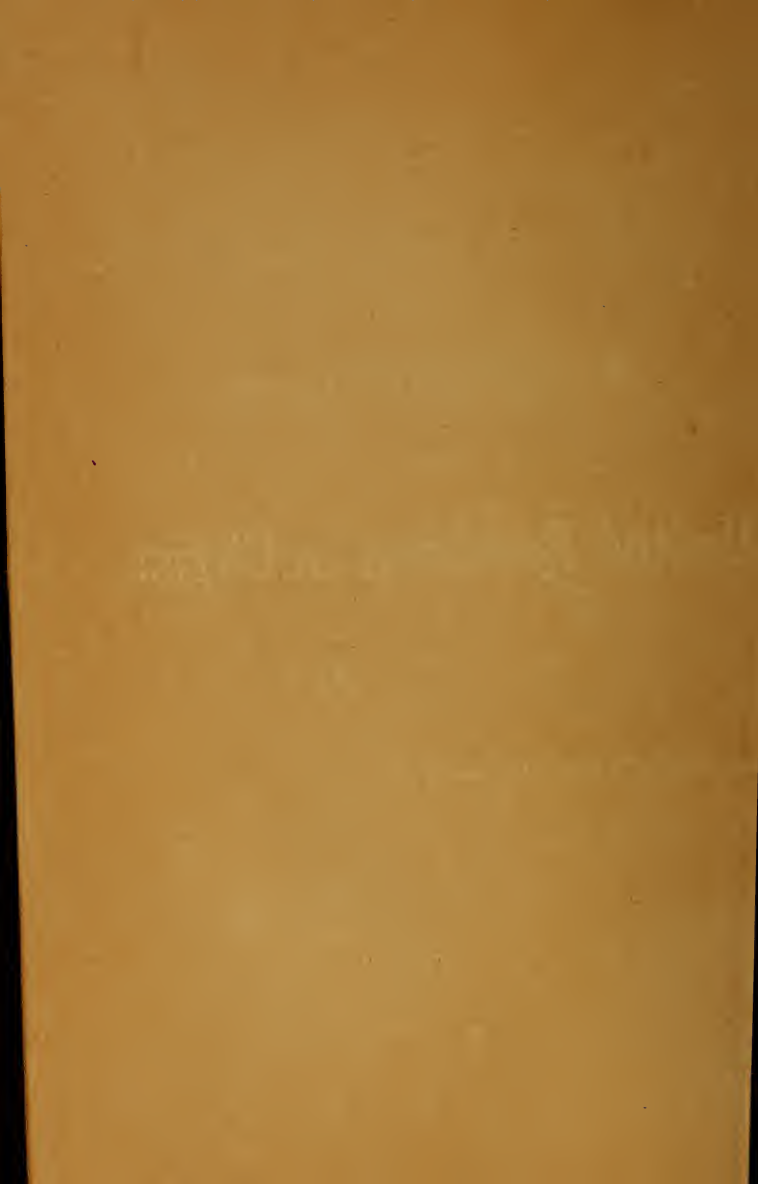
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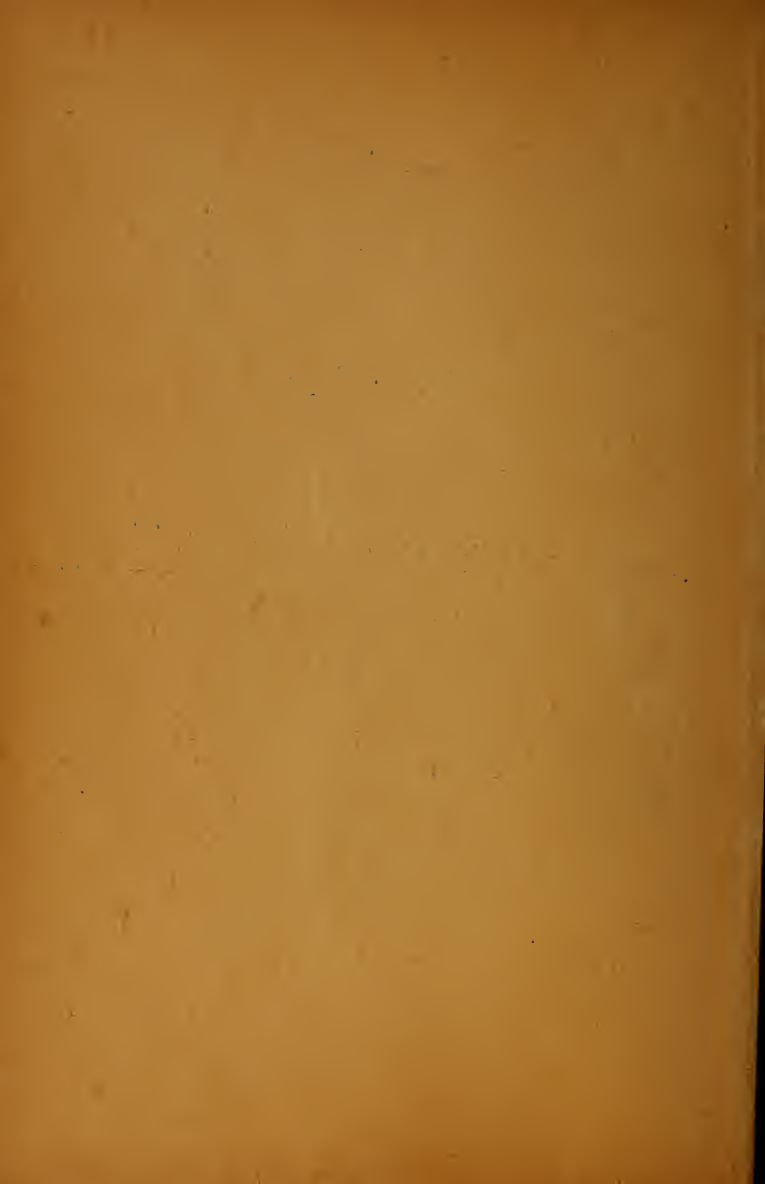




A HANDBOOK
OF THE
United Brethren in Christ.

BY E. L. SHUEY, A.M.

REVISED AND ENLARGED.



A HAND-BOOK

OF THE

UNITED BRETHREN IN CHRIST.

PREPARED BY

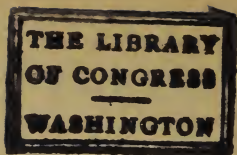
E. L. SHUEY, A. M.

REVISED AND ENLARGED.

DAYTON, OHIO:
UNITED BRETHREN PUBLISHING HOUSE.
1893



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By W. J. SHUEY.

Preface.

AN intelligent understanding of the character of the religious denomination to which he belongs is important to every Christian. In a Church like our own, in which the members so fully direct the policy and methods, all, even the youngest, should be instructed in its history and work, its principles and government. A full knowledge of our Church's history—its struggles, growth, and successes, its principles and methods of work,—cannot fail to enlist the enthusiasm of its members, and to make them more devoted to its interests.

To the young people of the Church who desire a knowledge of its life, to those who have not access to more extended books, to others who desire in a brief space an outline of the work and history of the denomination, this little Hand-book is offered, with the hope that, in part, at least, it will meet their wants. It is believed that such a compendium, brief enough to be read in a short time, yet full enough to give the essential facts, will be of daily service.

It is difficult in such small space to present more than a slight outline. No attempt, therefore, has been made at extended research, the incidents of the history and the statements of work and doctrine being collected from larger books on these subjects.

From these causes and for these purposes, this Hand-book has been prepared, and is presented to the members of the Church.

Preface to Revised Edition.

THE reception accorded the HANDBOOK OF THE UNITED BRETHREN IN CHRIST since its first issue, eight years ago, has been beyond the highest anticipations of its projector.

The important changes in Church life and government, made as each year passes, render a revision necessary from time to time. Every effort has been made to have the book what is most desired,—a brief statement of all things essential to an understanding of our Church life and history, and a concise compendium of its work and workers. It is hoped that all—pastors and people—will find it adapted to this object.

Dayton, Ohio, May 31, 1893.

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HISTORY AND DOCTRINE.

ORIGIN.

“UNITED BRETHREN IN CHRIST,” is the title of the Church which, in the latter part of the last century, grew out of the religious awakening of William Otterbein and a number of his friends.

Philip William Otterbein, the leader of this movement, was a distinguished divine and missionary of the German Reformed Church, who was sent by the Synods of Holland, in 1752, from Dillenburg, Germany, to America. He was chosen for the mission because of his zeal and earnestness, and his deep devotion. As a young man he preached with great power and learning. It was not, however, till after his settlement at Lancaster, Pennsylvania, his first charge in America, that Otterbein, after much prayer, realized that God had poured upon him the spirit of grace and power. He now began to preach against the lifeless formality of the church, which had been thought sufficient by both ministry and people, and in the midst of which he had so long lived and worked. He therefore urged the necessity of a new birth and of experimental godliness.

While Mr. Otterbein was thus preaching, and establishing prayer-meetings, in which the laymen might have better opportunities for labor, Rev. Martin Boehm, a zealous Mennonite, having himself experienced a similar change of heart, was engaged in a different field in the same work. At a "great meeting," held about 1766,* in Isaac Long's barn, in Lancaster County, Pennsylvania, both these ministers, with many others, were present. At the close of a very earnest sermon by Mr. Boehm, Mr. Otterbein arose and embraced the preacher, crying, "We are brethren!" These words suggested, a number of years later, the name for the new denomination which finally sprang from this meeting.

From this time these brethren, with other ministers, all Germans, traveled extensively in Pennsylvania, Virginia, and Maryland, preaching to all that a vital union with Christ, in heart and life, is essential to religious growth. Otterbein himself was, in 1774, settled over a congregation at Baltimore, Maryland, which had withdrawn from the communion of the German Reformed Church. Here he remained until his death in 1813, directing and superintending the work begun in his young manhood.

It was not intended, at first, by these fellow-

* See *Life of Otterbein*, by Prof. A. W. Drury, D. D., pages 117-122.

workers to organize a new Church, but simply to awaken the people to the importance of conversion, or the new birth. While working with this purpose, several years passed. Later it was decided to call a conference of the ministers devoted to the work to consider the best means of uniting and establishing the believers in the new life. This gathering was held in 1789, at Baltimore, when it was decided to continue the conferences as might seem best. Finally, in 1800, the societies interested in the movement united and formed the "United Brethren in Christ," with Mr. Otterbein and Mr. Boehm as bishops.

GROWTH.

From 1800 to 1815, the Church grew slowly but steadily in the states already mentioned, its work being solely among the Germans. As many of its members emigrated to Ohio and the West, they carried forward the work, and in 1810 a new conference was formed west of the Alleghanies, known as the Miami. From this were formed, in 1818 and the years following, the Muskingum, Scioto, Indiana, and other conferences.

Among the men prominent in the movements of this and the succeeding period, besides Bishops Otterbein and Boehm, were Christian Newcomer, George Geeting, Andrew Zeller, Henry Spayth, and Henry Kumler, sr.

The zeal and devotion of these and other earnest men were abundantly rewarded.

The first General Conference met, June 6th, 1815, near Mt. Pleasant, Pennsylvania, in a small log school-house. Fourteen ministers were present, from four states. After much prayer and deliberation, the Confession of Faith was adopted, together with a book of discipline, containing rules and directions for the government of the Church.

About the same time a new period of growth began. The Church, hitherto composed exclusively of Germans, began to find earnest supporters among the English settlers west of the Alleghanies, and these conferences gradually became English. The growth was now more rapid, for the field was wider. Ministers and people were zealous in spreading their belief farther and farther. As they emigrated north and west, new churches and new conferences were formed, and the succeeding decades showed marked growth. The Church, which in 1820 had about one hundred and fourteen preachers, with thirty-six itinerants, and perhaps ten thousand members, included in 1845 five hundred and eighty-one preachers and about thirty-six thousand members.

In the earlier years John Russel, Joseph Hoffman, John McNamar, and others, and in the later years Wm. Davis, J. Griffith, W. R. Rhinehart, J. J. Glossbrenner, D. Edwards, and

many others contributed to the establishment of the work of the Church and of its principles. This was the period in which the position of the Church was taken on many of the great moral questions which distinguish it; and the men of the time were worthy of the work.

The efforts of the Church during these years were largely expended in the country districts, the ministers for some reason avoiding the towns and cities. Each itinerant had many appointments, traveling from one to another, preaching at private houses, in barns, school-houses, or wherever opportunity offered. His salary was small, often but a few dollars, but he was always honored, and the people everywhere received him with kindness and hospitality.

The increasing growth of the Church led to the adoption, by the General Conference of 1841, of the Constitution, which from that time till 1889 was the basis of the legislation of the various general conferences. This same growth had led to the establishment, in 1834, of the *Religious Telescope*, and the beginning of the Publishing House of the Church. It was but a little later, in 1845, that the first steps in our educational history were taken, and the first college was opened in 1847. But progress was not yet stopped. Feeling that the Church is to carry the gospel to all the earth, the Missionary Society was organized in 1853, and the first

missionaries were appointed a year later. In 1875 the women of the Church began their active, aggressive work in the Woman's Missionary Association. From the early catechetical schools had come the Sunday-schools, first organized about 1820. To supply their wants were begun the *Children's Friend* and *Missionary Visitor*, and later the various Bible lesson-helps, now so important a part of our work. In this series are included *Our Bible Teacher*, *Our Bible-Lesson Quarterly*, *Our Intermediate Bible-Lesson Quarterly*, *Lessons for the Little Ones*, *Bible-Lesson Pictures*, and *Our Little Pictures for our Bible-Lessons*.

In 1889 the *Quarterly Review of the United Brethren in Christ* was established by order of the General Conference. It is a magazine of high grade and with most excellent editorial department. During its first term it was edited by Rev. J. W. Etter, D.D., but the General Conference of 1893 placed the editorial management in the hands of the professors of Union Biblical Seminary, referring the question of its continuance to the trustees of the Publishing House.

One of the most striking movements of recent years has been the development of the work among the young people of the Church. This took the form of the organization of societies for Christian work in the various congregations. In June, 1890, a convention was

called at Dayton for the organization of a denominational young people's society. Careful consideration resulted in the formation of the Young People's Christian Union. This union is composed of the various young people's Christian societies of the denomination, each congregation being left to decide for itself what shall be the form of the local organization. This fraternal plan has resulted in very great stimulus to the work among the young people of the denomination, and the excellence of its organization has been shown by the adoption of its methods in other denominations than our own. The General Conference having recognized it as a department of the Church, the growth will be more marked in the future.

In response to the evident desire of a large part of the Church for some improvements in its government, the General Conference of 1885 appointed a Commission of twenty-seven ministers and laymen "to consider our present Confession of Faith and Constitution, and prepare such a form of belief and such amended fundamental rules for the government of this Church in the future as will, in their judgment, be best adapted to secure its growth and efficiency in the work of evangelizing the world." Certain limitations were at the same time placed upon the Commission. It was also to present its report to the Church for approval or

rejection by the members. This Commission met in 1885, made a series of changes, and determined upon a plan for submitting them to the Church. For nearly three years the subject was debated, and in November, 1888, by a vote of the requisite number of the members, the forms submitted were adopted. By the ratification of the General Conference of 1889, these became the expression of faith and the law of the Church on May 13th of that year.

This action of the Church was followed in the summer of 1889 by an effort on the part of fifteen members of the General Conference, who withdrew from its session on the adoption of the revised Confession of Faith and Constitution, and their adherents, to gain possession of the church property in various parts of the country. This led to a series of actions in the civil courts and a thorough examination by them of the entire question of change. After many trials, the results are with the majority, and though not finally settled, the Church already has recovered its losses, and is moving more speedily than ever.

During the later years, the Church has been occupied in the development of the various departments of its work. Many of the men who have been influential in these movements are still living, earnest in their endeavors, and honored by their fellow men. The growth con-

tinues, the efforts to hold the early zeal and devotion are unbroken, and the mission of the Church—to maintain decided positions on all questions of Christian life—is daily fulfilled in the work of its people.

In 1888 there were fourteen hundred and ninety itinerants, with two hundred and four thousand five hundred members, contributing about one million of dollars for church-work.

Notwithstanding the secession of 1889, amounting to probably ten thousand, the reports for 1892 show 4,234 organized churches, with 1,544 itinerants, and a membership of 203,893, contributing over a million of dollars for the various departments of the Church, which have been materially enlarged in many directions.

CONFESSION OF FAITH.

ADOPTED BY VOTE, 1888.—RATIFIED BY THE GENERAL CONFERENCE, 1889.

In the name of God, we declare and confess before all men the following articles of our belief:

ARTICLE I.

Of God and the Holy Trinity.

We believe in the only true God, the Father, the Son, and the Holy Ghost; that these three are one—the Father in the Son, the Son in the Father, and the Holy Ghost equal in essence or being with the Father and the Son.

ARTICLE II

Of Creation and Providence.

We believe this triune God created the heavens and the earth, and all that in them is, visible and invisible; that He sustains, protects, and governs these with gracious regard for the welfare of man, to the glory of His name.

ARTICLE III.

Of Jesus Christ.

We believe in Jesus Christ; that he is very God and man; that he became incarnate by the power of the Holy Ghost and was born of the Virgin Mary; that he is the Savior and Mediator of the whole human race, if they with full faith accept the grace proffered in Jesus; that this Jesus suffered and died on the cross for us, was buried, arose again on the third day, ascended into heaven, and sitteth on the right hand of God, to intercede for us; and that he will come again at the last day to judge the living and the dead.

ARTICLE IV.

Of the Holy Ghost.

We believe in the Holy Ghost; that He is equal in being with the Father and the Son; that He convinces the world of sin, of righteousness, and of judgment; that He comforts the faithful and guides them into all truth.

ARTICLE V.

Of the Holy Scriptures.

We believe that the Holy Bible, Old and New Testaments, is the word of God ; that it reveals the only true way to our salvation ; that every true Christian is bound to acknowledge and receive it by the help of the Spirit of God as the only rule and guide in faith and practice.

ARTICLE VI.

Of the Church.

We believe in a holy Christian Church, composed of true believers, in which the word of God is preached by men divinely called, and the ordinances are duly administered ; that this divine institution is for the maintenance of worship, for the edification of believers, and the conversion of the world to Christ.

ARTICLE VII.

Of the Sacraments.

We believe the sacraments, Baptism and the Lord's Supper, are to be in use in the Church, and should be practiced by all Christians ; but the mode of baptism and the manner of observing the Lord's supper are always to be left to the judgment and understanding of each individual. Also, the baptism of children shall be left to the judgment of believing parents.

The *example* of washing of feet is to be left to the judgment of each one, to practice or not.

ARTICLE VIII.

Of Depravity.

We believe man is fallen from original righteousness, and apart from the grace of our Lord Jesus Christ, is not only entirely destitute of holiness, but is inclined to evil, and only evil, and that continually: and that except a man be born again he cannot see the kingdom of heaven.

ARTICLE IX.

Of Justification.

We believe that penitent sinners are justified before God, only by faith in our Lord Jesus Christ, and not by works; yet that good works in Christ are acceptable to God, and spring out of a true and living faith.

ARTICLE X.

Of Regeneration and Adoption.

We believe that regeneration is the renewal of the heart of man after the image of God, through the word, by the act of the Holy Ghost, by which the believer receives the spirit of adoption and is enabled to serve God with the will and the affections.

ARTICLE XI.

Of Sanctification.

We believe sanctification is the work of God's grace, through the word and the Spirit, by which those who have been born again are sep-

arated in their acts, words, and thoughts from sin, and are enabled to live unto God, and to follow holiness, without which no man shall see the Lord.

ARTICLE XII.

Of the Christian Sabbath.

We believe the Christian Sabbath is divinely appointed; that it is commemorative of our Lord's resurrection from the grave, and is an emblem of our eternal rest; that it is essential to the welfare of the civil community, and to the permanence and growth of the Christian Church, and that it should be reverently observed as a day of holy rest and of social and public worship.

ARTICLE XIII.

Of the Future State.

We believe in the resurrection of the dead; the future general judgment; and an eternal state of rewards in which the righteous dwell in endless life, and the wicked in endless punishment.

POLITY.

The Church of the United Brethren in Christ is not an off-shoot from any denomination, its founders having held in view the accomplishment of a special mission. It did not arise from differences in doctrine, for it presents no radically new doctrines of any kind. Its beliefs

are those of other evangelical churches, and its theology is Arminian. It enjoins the ordinances presented by the Scriptures and followed by the Christian churches in general. Its founders united to emphasize the need of consecration of soul to God, and of personal "religious certainty," and this has been its spirit.

In its administration, it is distinguished as a body in which the power is almost equally divided between the ministry and the people. All officers hold their place by consent of the members, expressed by vote either directly or by representatives. The people choose the local church-officers, who form the majority of each official board, and the delegates to each general conference. The quarterly conference elects a lay delegate to the annual conference. The annual conference chooses its presiding elders and other officers. The general conference elects all the general officers and boards of the Church.

But one order of ministers is recognized—that of *elder*. Bishops and presiding elders are chosen from among the elders simply as superintendents.

In supplying the congregations with ministers, the "itinerant system" is the adopted method. All pastors are subject to settlement and change as determined by a committee, consisting of the bishop and the presiding

elders, at each annual conference. A minister may now remain upon a charge without limit of time, being subject, however, to annual re-appointment by the conference.

In form of worship the Church seeks directness and simplicity. It has no liturgy, and does not enforce uniformity in service, each congregation deciding the method for itself.

The meetings of the Church include the regular Sabbath preaching of God's word, the weekly prayer- and class-meetings, and the Sunday-school, with such others as each congregation may determine. Four times during the year the "quarterly meeting" of each charge is held by the presiding elder, at which time the general business of the charge is transacted, the communion service usually being held upon the Sabbath.

POSITION ON MORAL LIFE.

A natural result of the principles which led to the formation of the Church has been to require of its members devotion to Christ, simplicity of faith, purity of life, and uprightness of conduct. Upon all questions of morality the position of the Church has always been decided. No compromise with evil has been suggested.

The law of the Church forbids the sale or use of intoxicating liquors by its members; and the renting of property to liquor dealers, or signing a petition favoring them, is considered im-

moral. The members are always found active in every movement for the growth of temperance. Its members are almost a unit in favoring the entire annihilation of the liquor traffic in the nation, and its readers are active in their opposition to intemperance in every form. Its position, as stated by the General Conference, is unequivocal. Against the use of tobacco the sentiment is strong. Many conferences refuse to admit to the ministry those who use it in any way.

The Church believes in the unity of human interests, and that difficulties between capital and labor can only be settled on the basis of intimate knowledge of Jesus Christ, and the application of the principles of the gospel to every-day business life.

As to the Sabbath, the denomination believes that the law of the Sabbath is perpetual, and that the day should be sacred and kept in the spirit of the author. It, therefore, opposes all forms of needless Sunday labor, and is pledged to do by precept and example all that can be done to secure the keeping of the laws against Sabbath desecration.

Believing that it is the right of every child to have such an education as will fit him for good citizenship, the Church is unequivocally in favor of the American public schools, and its members do everything that can be done to strengthen these schools of the nation.

Only such amusements are thought proper to the Christian as will tend to recreate him physically, mentally, and morally. Whatever will interfere with his highest growth in either of these lines should not be indulged in.

Slavery was always thought to be a sin, and in 1821 was entirely forbidden, the holding of slaves being made a misdemeanor. This position has never been changed. Many members in former days suffered severely in defense of this principle.

The Church has always been decided in its opposition to such secret societies as seemed to infringe upon the rights of those outside their organization, and to be injurious to Christian character. Its laws have always held this in view.

The authority of the civil government is recognized, and the members are enjoined to obey its laws; and while disapproving warfare, and favoring international arbitration, the Church acknowledges the obligation of every citizen to protect and preserve the government in time of treason and invasion.

On the questions of divorce and of the true rights of man, the position of the Church is undoubted. Its principles and its practice cannot fail to lead to high Christian life.

GOVERNMENT.

CONSTITUTION.

ADOPTED BY VOTE, 1888.—RATIFIED BY THE GENERAL CONFERENCE, 1889.

In the name of God, we, the members of the Church of the United Brethren in Christ, for the work of the ministry, for the edifying of the body of Christ, for the more speedy and effectual spread of the Gospel, and in order to produce and secure uniformity in faith and practice, to define the powers and business of the General Conference as recognized by this Church, and to preserve inviolate the popular will of the membership of the Church, do ordain this Constitution :

ARTICLE I.

SECTION I. All ecclesiastical power herein granted, to enact or repeal any rule or rules of Discipline, is vested in a general conference, which shall consist of elders and laymen elected in each annual conference district throughout the Church. The number and ratio of elders and laymen, and the mode of their election, shall be determined by the General Conference.

Provided, however, that such elders shall have stood as elders in the conferences which they

are to represent for no less time than three years next preceding the meeting of the General Conference to which they are elected; and that such laymen shall be not less than twenty-five years of age, and shall have been members of the Church six years, and members in the conference districts which they are to represent at least three years next preceding the meeting of the General Conference to which they are elected.

SEC. 2. The General Conference shall convene every four years, and a majority of the whole number of delegates elected shall constitute a quorum.

SEC. 3. The ministerial and lay delegates shall deliberate and vote together as one body; but the General Conference shall have power to provide for a vote by separate orders whenever it deems it best to do so; and in such cases, the concurrent vote of both orders shall be necessary to complete an action.

SEC. 4. The General Conference shall, at each session, elect bishops from among the elders throughout the Church who have stood six years in that capacity.

SEC. 5. The bishops shall be members *ex officio* and presiding officers of the General Conference; but in case no bishop be present, the conference shall choose a president *pro tempore*.

SEC. 6. The General Conference shall deter-

mine the number and boundaries of the annual conferences.

SEC. 7. The General Conference shall have power to review the records of the annual conferences and see that the business of each annual conference is done strictly in accordance with the Discipline, and approve or annul, as the case may require.

SEC. 8. The General Conference shall have full control of The United Brethren Printing Establishment, The Home, Frontier and Foreign Missionary Society, The Church-Erection Society, The General Sabbath-School Board, The Board of Education, and Union Biblical Seminary. It shall also have power to establish and manage any other organization or institution within the Church which it may deem helpful in the work of evangelization.

SEC. 9. The General Conference shall have power to establish a court of appeals.

SEC. 10. The General Conference may—two-thirds of the members elected thereto concurring—propose changes in, or additions to, the Confession of Faith; *provided*, that the concurrence of three-fourths of the annual conferences shall be necessary to their final ratification.

ARTICLE II.

The General Conference shall have power, as provided in Article I., Section 1, of this Constitution, to make rules and regulations for the

Church ; nevertheless, it shall be subject to the following limitations and restrictions :

SECTION 1. The General Conference shall enact no rule or ordinance which will change or destroy the Confession of Faith ; and shall establish no standard of doctrine contrary to the Confession of Faith.

SEC. 2. The General Conference shall enact no rule which will destroy the itinerant plan.

SEC. 3. The General Conference shall enact no rule which will deprive local preachers of their votes in the annual conferences to which they severally belong.

SEC. 4. The General Conference shall enact no rule which will abolish the right of appeal.

ARTICLE III.

SECTION 1. We declare that all secret combinations which infringe upon the rights of those outside of their organization, and whose principles and practices are injurious to the Christian character of their members, are contrary to the Word of God, and that Christians ought to have no connection with them.

The General Conference shall have power to enact such rules of Discipline with respect to such combinations as in its judgment it may deem proper.

SEC. 2. We declare that human slavery is a violation of human rights, and contrary to the

Word of God. It shall therefore in no wise be tolerated among us

ARTICLE IV.

The right, title, interest, and claim of all property, both real and personal, of whatever name or description, obtained by purchase or otherwise, by any person or persons, for the use, benefit and behoof of the Church of the United Brethren in Christ, are hereby fully recognized, and held to vest in the Church aforesaid.

ARTICLE V.

SECTION 1. Amendments to this Constitution may be proposed by any General Conference,—two-thirds of the members elected thereto concurring,—which amendments shall be submitted to a vote of the membership throughout the Church, under regulations authorized by said conference.

A majority of all the votes cast upon any submitted amendment shall be necessary to its final ratification.

SEC. 2. The foregoing amended Constitution shall be in force from and after the first Monday after the second Thursday of May, 1889, upon official proclamation thereof by the Board of Bishops ; *provided*, that the General Conference elected for 1889 shall be the lawful legislative body under the amended Constitution, with full power, until its final adjournment, to

enact such rules as this amended Constitution authorizes.

OUTLINE OF THE CHURCH-GOVERNMENT.

An outline of the government of the Church must include a statement of its membership and its division into conferences, of the ministry and its character, and of the officers and official boards.

The basis of organization is the class, or congregation. For the sake of strength, several of these classes may be united, forming a charge or circuit. These stations and circuits are united into conference-districts, of which there are now nearly fifty. These annual conferences are grouped at present into five districts, each presided over by a bishop.

I. MEMBERSHIP.—The membership of the Church consists of those who have been formally received in open congregation by the pastor, opportunity having been given for objections to their reception. Before they are received, applicants must affirm their belief in the Bible as the word of God and the only guide to the knowledge of the way of salvation; their confidence in the pardon of their sins; their determination by the grace of God to follow Christ in a life of holiness and devotion; their willingness to be governed by the church-discipline.

Persons who are sincerely seeking the Lord

may be received into the watch-care of the Church, but are not reported as members.

It is the duty of every member to acknowledge his faith in the Bible and its teachings; observe all the ordinances of God's house; attend the meetings of the church; encourage the Sunday-school; keep the Sabbath holy; be diligent in prayer; live a quiet and peaceable life among his fellows; pay liberally to the support of the ministry and of the church; and contribute freely to the benevolent work of God's people. If possible, young people are expected to belong to the young people's societies.

Persons guilty of misdemeanors or violations of church rules, may, after due admonition and form of examination, be expelled by a vote of the local church.

Members removing from any place may receive, by a vote of the congregation, a certificate signed by the pastor recommending them to Christian fellowship elsewhere.

II. MINISTRY.—In close and natural relation to the membership, and springing from it, is the ministry, which is either itinerant or local. The former includes not only those who are in the active work of the Church, but also those who, once admitted to the itinerancy, are prevented by age, infirmity, or personal choice, from taking a charge in the Church. The latter includes such preachers as have not been admitted to the itinerancy.

In the choice of the ministry, the official members exercise the authority of the Church.

Each quarterly conference is authorized to issue a license to any person, properly qualified, as exhorter. This must be renewed annually. Such persons may then publicly explain the Scriptures.

Any person desiring to enter the ministry must apply to the quarterly conference of the church of which he is a member. He must give satisfactory evidence of his conversion, of his knowledge and qualifications, of his call to the ministry, and of his willingness to obey the church-laws. His license is renewable annually, and he must pursue the course of reading prescribed by the Discipline of the Church. After holding this relation one or more years, the licentiate may be recommended to the annual conference for admission as a preacher. He must here be examined upon his faith, experience, desires, determinations, and qualifications. If these be satisfactory, he may be admitted as a preacher, upon probation. During the three years of this probation, the young minister must pursue the course of reading prescribed by the Church, being examined each year upon the studies of that year. At the close of this probation, after a full examination of his character and attainments, the applicant may be admitted to the order of *elder*. The ordination service, usually performed by the

bishop, by the laying on of hands, is conducted on a day appointed,—generally at the meeting of the annual conference.

Having been thus admitted to the conference, the elder accepts the duties of the itinerant, enjoys a minister's privileges, and may perform all the offices ordinarily belonging to him.

Since 1889, women are admitted to the ministry on equality with men.

The minister, or elder, not only is the spiritual leader and instructor of the church, but keeps its records of members, arranges for the collection of its contributions to the benevolences of the Church, and superintends all its work.

The support of the ministry is provided by the people. At the beginning of each year the salary, as agreed upon by the minister and people, is apportioned among the members, and it is collected during the year by the proper officers. In cases where needed, assistance is given from the funds of the board of missions, either of the Church or of the conference. Provision is also made for the support of worn-out itinerant ministers and their families by general contributions of the people, and by payments from surplus funds of the Publishing House.

III. OFFICERS.—The *local officers* of each church are the class leaders, class stewards, and trustees. The members of each congregation are divided into as many classes as is thought desirable. Each class then chooses its leader

The steward is appointed annually by the pastor, with the approval of the class.

The *Class Leader* is to be the spiritual guide of his class. Being a faithful student of the Scriptures, a pious and godly man, he is to be an example to all his circle. It is his duty to meet his class in prayer and conference meetings, to speak to them regarding their Christian life, to visit them when sick, and to encourage them when in difficulty.

The *Class Steward* collects the contributions for the support of the ministry and church, keeps an accurate account of all money received, and reports the same to the treasurer at the quarterly conference. In congregations in which payments for church-expenses are made by envelopes deposited at the church each Sabbath, the stewards serve as efficient assistants to the general steward and treasurer.

The expenses of the church are met by subscriptions made at the beginning of the conference year, or by assessments upon the members made by the finance committee on an estimate of the annual expenditure. These estimates may include any items desired by the church.

The *Trustees* are the legal representatives of the church. They are chosen by the quarterly conference in accordance with the law of the State. They have charge of all church property, controlling the building of churches and parsonages, and having direct care of them.

The *Official Board* of each congregation transacts the general business. It is composed of the pastor, all properly recognized preachers, exhorters, leaders, stewards, trustees of property, presidents of young people's Christian societies, and superintendents of Sunday-schools, residing within the bounds of the congregation. This board, meeting monthly, chooses the secretary and treasurer of the church, appoints and receives reports of committees, and transacts all the business of the congregation. It submits the record of its business to the quarterly conference.

The ministerial and executive officers are the presiding elders and bishops. These are always ministers, and are chosen by the elders at the annual and General conferences.

The *Presiding Elders* are chosen by the annual conference from among its body of elders. The conference having been divided into districts, an officer is placed over each. These presiding elders hold the quarterly meetings at each station, inquire into the condition of the work, spiritual and temporal, and assist the pastors in every way possible. At each annual conference the old and new presiding elders, together with the bishop, assign the ministers to the various charges. The salary of each is fixed by the annual conference, and is assessed upon the various charges of the district.

The *Bishops* are chosen from among the

elders, by the General Conference, at each of its sessions. These are the superintendents of the Church, and are five in number, including one bishop *emeritus*. They preside at the annual and General conferences, and attend to the execution of the laws of the Church. They hold annual meetings for deciding questions of law, determining the time of holding the annual conferences, and considering the general interests of the Church. They spend much time in visiting the various conferences, consulting, dedicating churches, and assisting the ministers. Their salaries are fixed by the General Conference, and are apportioned among the various conferences of each district, to be paid by the subscriptions of the people.

IV. CONFERENCES.—Closely related to the official meeting, and composed of the same members, is the *Quarterly Conference*. On circuits, it includes the official members of all appointments. This meets four times each year, as appointed by the presiding elder. This body makes the settlements with the stewards and ministers; grants licenses to exhort or preach; inquires into the moral and official character of its members; makes estimates of the expenses of the station or circuit, and provides for their apportionment; chooses the general stewards, and elects a lay delegate to the annual conference.

Beyond the congregation and the circuit is the *Annual Conference*. This consists of all

elders and licentiate preachers that have been duly received by the conference, and one lay delegate from each charge. This gives the laymen active participation in the control of the Church and in consultation for its interests.

This conference has general supervision of the work within its limits; fixes the boundaries of stations and circuits; considers the religious work of the church — missions, Sunday-schools, etc.; receives reports from the ministers, including the money raised for general church purposes, and examines the moral and official character of each minister; provides for the examination and ordination of candidates for the ministry; hears appeals from the congregations; chooses presiding elders and other officers; and appoints a committee which, with the bishop, stations the presiding elders.

The meeting of the annual conference is always an incident of great interest and blessing to the people, and is one of the Church's most efficient means of union and Christian fellowship.

The important bond of union for the Church in general is the *General Conference*, which meets every four years, on the second Thursday in May, at such place as may be designated. This conference consists of ministers and laymen chosen by the vote of the members of the denomination during the month of November

preceding its session. Each annual conference is represented by not less than two nor more than four ministers, and by one or two laymen, according to the number of its members. These two classes have equal privileges in the General Conference, but voting may be by orders.

The *General Conference* examines the administration of each annual conference, and establishes its boundaries; prescribes the districts, and assigns to each bishop his work; modifies the provisions of the Church Discipline; provides for the management of the various institutions of church-work; and elects the general officers—bishops, publishing agent, editors of periodicals, secretary and treasurer of the Missionary Society, secretary and treasurer of the Church-Erection Society, secretary of the Sabbath-School Association, business manager of Union Biblical Seminary, trustees of the Seminary, Publishing House, and Church, and members of the Educational, Missionary, Church-Erection, Young People's Christian Union, and Sabbath-school boards.

Thus the General Conference gives direction to the thought and power of the Church, and becomes the exponent of its faith and spirit. Its influence in the Church, in uniting its interests and directing its energies, and in bringing together its people and teaching them the blessings of Christian fellowship, cannot be overestimated.

DEPARTMENTS OF CHURCH- WORK.

The Church, realizing that the efforts of its members must be exerted in specific directions; that God has commanded his people to study his word, to instruct others, and to preach his gospel; and that system is essential to the best results of labor, has recognized various departments for the exertion of its energies. These include the Sunday-school, the missionary, the publishing, and the educational interests.

These institutions have earned, by their blessed results, the enthusiastic support of every one, and may well call forth the honest pride of all members.

I. SUNDAY-SCHOOLS.

From its beginning provision has been made by the Church for the instruction of the youth in the way of the Lord. Sunday-schools for instruction in the catechism were held very early. Otterbein himself visited parts of the Church and "started prayer-meetings and Sunday-schools" very early in the century. The first school in Baltimore was begun in 1827, at the old Otterbein Church. From that time every

encouragement has been given to instruction in the word of God.

The Sunday-school has ever been considered a department of the church, working in and with the church. The superintendent is a church officer, responsible to the quarterly conference. On the other hand, the church is charged with nourishing and encouraging the school.

For the promotion of the interests of this cause a Sunday-school Board is elected by each general conference. A secretary is employed, who holds institutes for instruction in Sunday-school work, assists in the organization and direction of new or weak schools, and gives aid and counsel wherever needed. The board also, through its treasurer, disburses the money of the Sunday-school fund, which is paid in by the schools and congregations. This fund is used to assist weak schools in new localities, furnishing supplies as they may be needed. This is one of the most worthy of the church-benevolences, the small amount expended doing vast good. In addition, this board plans and suggests methods for the improvement and enlargement of the Sunday-school work and influence. Upon its suggestion, in order that the children may be more specifically instructed in the history and interests of the Church, the first Sunday in June, being that nearest Otterbein's birthday, is fixed as *Children's Day*. The services of this day are all for children, while the

contributions go to augment the board's permanent fund. There is also provided a course of study for the preparation of Sunday-school teachers. Diplomas are given, signed by the president and secretary, to all who complete this "Normal Course." This "Bible Normal Union," as it is called, is under the immediate direction of the secretary, and has a membership of several thousand.

As a result of energy in this department of the church-work, the Sunday-schools are unusually prosperous. In 1888 there were 3,509 schools, with 219,846 scholars, and 32,026 officers and teachers, being 47,355 more than the total membership of the Church. From these schools has come much of the strength of the Church, and many of its best workers are trained in them. For a number of years Colonel Robert Cowden has been the efficient secretary of the board, and much of the growth is due to his energy.

II. MISSIONS.

The various conferences have been interested during most of the Church's history in the spread of the gospel beyond their immediate limits, and many have supported missionaries in home fields. Indeed, the history of the Church has been that of mission-work, and the denomination is essentially missionary.

There was, however, during the earlier years, no union of effort for foreign missions. The

first suggestions in their favor were decidedly opposed by many. The general conferences of 1841, 1845, and 1849, took some inefficient action upon the subject. During these years, as a result of agitation, opinions were changing and the sentiment in favor of foreign work was growing. Some of the annual conferences were very earnest, and began to move toward active effort. Finally, in 1853, the general conference organized the "HOME, FRONTIER, AND FOREIGN MISSIONARY SOCIETY," and appointed a board of directors and the proper officers. Rev. J. C. Bright, of the Sandusky Conference, through whose efforts, especially, these results were reached, was the first secretary.

The newly-appointed board met at Westerville, Ohio, in June, 1854. After much deliberation it was decided to send a missionary to West Africa. Rev. W. J. Shuey, who had constantly urged the action, was then appointed the first missionary. As his companions, Dr. D. C. Kumler and Rev. D. K. Flickinger were chosen. These sailed from New York in January, 1855, reaching Freetown a month later. After much difficulty a deed was obtained by their successors, Rev. J. K. Billheimer and W. B. Witt, M. D., for the present mission-station at Shaingay, in British Sherbro, sixty miles south of Freetown, Sierra Leone.

The history of this mission from that time till 1870, is an index of the mission spirit of

the people of America. It is a history of struggle, discouragement, and indifference even, at home, and of difficulty and opposition abroad. Among those who gave their services and labored faithfully were Rev. D. K. Flickinger, D. D., whose devotion to our missions has been of great importance; Rev. J. K. Billheimer and wife, so closely identified with the Church's missionary efforts; Rev. W. B. Witt; Rev. C. O. Wilson; Rev. O. Hadley and wife; and Rev. J. A. Williams, a native Christian, who gave efficient service, being often the only one in charge.

In 1869 a crisis was reached, and the abandonment of the work was seriously considered. But, largely through the influence of Rev. J. Kemp, better counsels prevailed, and a new effort was made. Mr. and Mrs. J. Gomer, members of the colored church at Dayton, Ohio, were sent out to begin anew the work among the heathen.

Shortly after this the board undertook the education of three young Africans at the schools of Dayton, Ohio,—D. F. Wilberforce, David Kasambo, and Rennie Caulker. The second of these died soon after beginning his education; the others, after a number of years, married and returned to their native land. Mr. Wilberforce was highly successful while here, and is now Principal of the Clarke Training-School at Shaingay.

Other missionaries have been sent out and the work enlarged, and though much restricted by the limited appropriations of the board, there has been great growth. Now there are eight missionaries, with thirty-three native assistants, 300 appointments, and 4,346 members, including the seekers. The property at the various points is of great value.

In 1883 the American Missionary Association transferred to the board for a term of years the Mendi Mission, near Shaingay, with its annual income of \$5,000. Christians in England about the same time became interested in the success of our missions, and at various times have afforded material aid.

In 1886, largely through the efforts of Rev. D. K. Flickinger, D.D., then missionary bishop, Mr. and Mrs. Rufus Clarke, of Denver, Colorado, gave \$5,000 for the erection of a building at Shaingay, West Africa, to be used as a training-school for boys who are to become teachers and preachers. In this way workers are prepared without the dangers of a long journey to America.

Rev. D. F. Wilberforce organized the school and was for several years its principal. Since that time, the principal has been a missionary sent from this country. About 100 pupils are enrolled, including 18 who study theology.

The methods of work employed commend themselves to all. In addition to the religious

teaching, boys and girls are received into the schools and taught much as Americans are taught, the instruction including various trades and industries. The mission farm is carefully tilled, and its products bring a good income. Thus careful habits, love of work, and a knowledge of the arts of civilization, are given with the religious instruction.

Western Africa seems to be the peculiar field of the Church, and increasing success attends its efforts.

The board has carried its foreign work also into Germany, for the propagation of evangelical religion in that land. This work was begun in 1869, Rev. C. Bischoff being the first missionary. The work has grown until many towns in Germany are reached by our workers, of whom there are ten. These churches have over seven hundred members. The ministers preach the same doctrine as did Otterbein, in the century before,—the need of conversion, and a life devoted to God's service.

Nor is the work of the Missionary Society confined to foreign fields. From its inception a large part of its work has been the extension of the Church into new fields, especially on the frontier. The missionaries sent out have followed the line of emigration in the West and Northwest, enduring untold hardships for the sake of the work. Of the stations thus established the board assumes control, forming mis-

sion districts and mission conferences, providing many of the ministers and much of their support. The growth of the Church in the West has been due largely to these efforts. The home fields—those within the bounds of the annual conferences—are under the direction of the conferences themselves, as branches of the general society.

In 1884 a Chinese mission was opened in Walla Walla, Washington Territory.

In 1887 the debt of the society, which had grown to over \$60,000, was apportioned among the annual conferences, and a special effort has since been made to cancel it. Over \$40,000 has been collected for this purpose and the amount reduced to about \$20,000.

The receipts for missions for the year 1892-93, including the amount spent by conferences, were \$69,658.70. The number of missionaries employed was 375. During the quadrennium 1893-97, the rallying cry is to be, "One hundred thousand dollars annually for missions."

As stated before, the Missionary Society is simply the Church organized for mission-work. The management is entrusted to a board of directors chosen by the General and annual conferences, consisting of a president, four vice-presidents, secretary, treasurer, and seven directors, chosen by the former, and one member selected by each annual conference. The payment of ten dollars at one time constitutes

a life-member of the society, and of fifty dollars, a life-director.

The board holds its meetings at such time and place as it may itself determine. It opens missions; employs missionaries; directs the various mission districts and conferences; makes appropriations for the different parts of its work; and consults and legislates generally for the cause of missions throughout the Church. It appoints an executive committee to direct the work between its sessions.

The secretary and treasurer devote their time exclusively to the interests of the society,—keeping its records, visiting its missions, attending conferences, soliciting funds, and instructing and encouraging the Church in the work.

Each conference is a branch society, controlling the missions in its own territory. It pays one-half of its receipts into the treasury of the General Board, which largely depends upon it for support. The conferences usually assess a definite amount upon each charge within their limits, this amount being then paid by the members during the Church year.

THE WOMAN'S MISSIONARY ASSOCIATION was organized in 1875, at Dayton, Ohio, eight conferences being represented. Without hesitation the work was begun by the appointment of Miss Emily Beeken as missionary to Africa. A station, known as Rotufunk, was chosen, near

enough to Shaingay to co-operate with the missionaries of the General Board, yet far enough to open a new country to Christianity.

In 1877, Mrs. M. M. Mair, of Scotland, relieved Miss Beeken. By energy and devotion the work grew, new stations were opened and schools begun, and the whole was now called Bompeh Mission. In 1882, Rev. and Mrs. R. N. West relieved Mrs. Mair, who returned home for rest. In 1887, Rev. and Mrs. W. S. Sage, first sent to Africa by the General Board, were employed by the Woman's Association, to take charge of a Girls' Home (called the "Mary Sowers Home"), established in the same year. The Home cost \$2,000, and was dedicated in 1888. In 1889, it was decided to build a new school-house at Rotufunk at a cost of \$2,000, and two more teachers, Misses Frankie Williams and Lillie R. Shaffner, were sent out. In 1889, six American missionaries and thirteen native teachers were employed, reaching a large number of towns; there were, also, three day-schools and three Sabbath-schools, and the Church membership, including seekers, numbered 850. The board owns a good mission-house, chapel, and Girls' Home, of American construction, with fine grounds, and two country-houses,—a Boys' Home and a store; the whole property being valued at about \$13,000.

With the growth of the work, the power to act was increased; and, in 1880, a mission was

begun in Coburg, Germany. In 1889 this was transferred to the General Board. In 1882, in response to repeated calls, it was decided to open work among the Chinese of the Pacific coast. A year later, Rev. and Mrs. George A. Sickafoose were appointed to the work at Portland, Oregon. They have been ably assisted by a native of China—Moy Ling. At the close of the first ten years of the history of the mission, instruction had been given to seven hundred of the Chinese, and eighty-four had become members of the Church. The mission property in Portland is valued at \$25,000.

In May, 1889, the board of managers decided to open a mission in China, and in the fall of the same year Misses Australia Patterson and Lillie R. Shaffner were sent out as missionaries, with Revs. G. Sickafoose and Moy Ling to help locate the mission. Canton was chosen. Mr. Sickafoose, Miss Shaffner, and Moy Ling returned home the following summer, leaving Miss Patterson alone. While there, Moy Ling helped her open two day-schools, selecting suitable teachers. These she has managed ever since in connection with her study of the language. In December, 1891, Dr. S. Lovina Halverson reached Canton as a helper, and in December, 1892, the mission was further strengthened by Dr. Regina M. Bigler. The study of the language has been the chief business of these women up to this date, May,

1893. But now Miss Patterson is ready, with the aid of a competent Bible woman, whom she has secured, to do evangelistic work. Miss Halverson is ready to open a dispensary, with a Bible woman ready to instruct all who apply for temporal remedies, and Dr. Bigler is almost ready to make a small beginning in the work of opening up a home for forsaken children. The board in May, 1893, appointed Rev. E. E. Fix and wife to China, and authorized the purchase of property in Canton. So that, with the three American missionaries,—one evangelist, two medical,—and the two under appointment, with five native helpers,—three teachers, two Bible women,—three day-schools with seventy-two pupils, and two Sabbath-schools, the Chinese mission is a most hopeful one.

Since organization, the sum of \$161,224.52 has been collected.

The total value of the property of this board is about \$38,000.

This society has taken especial charge of the instruction of the children and youth of the Church in the work of missions, and many of these are learning to love and encourage not only the mission-work, but all the work of the Church.

Each step taken in our mission history has shown the blessing of God—the interest has increased, the contributions have grown, and men and women in many parts of the world

have received the gospel. The purpose of organization is daily fulfilled.

III. CHURCH-ERECTION.

The CHURCH-ERECTION SOCIETY, organized in 1872, was under the control of the Missionary Society until 1889, and was managed by its officers. In that year it was made a distinct department so far as its control is concerned, a board of directors being appointed and a secretary elected.

This branch of work has as its object the loaning of money to needy societies for the building of churches. When help is needed, application is made to the board of directors, the money is loaned on security, and is returned without interest within one to five years. The money is largely raised, as are the missionary funds, by the contributions of the membership upon assessment by the conferences.

With this new attempt to enlarge its work, greater success is assured. The determination to open new fields in our cities, and to enlarge the work in these directions, makes this one of the most important of all the Church's departments.

IV. THE PUBLISHING HOUSE.

In 1829, Aaron Farmer, of Salem, Indiana, began, under the auspices of the Miami Conference, the publication of the *Zion's Advocate*, a small religious paper. This was the first at-

tempt at a church paper. The enterprise soon failed from want of patronage, but it served to awaken an interest in church-literature. The General Conference of 1833 resolved to establish a religious paper, and appointed three trustees, who were authorized to collect subscriptions and donations, and to publish a "paper devoted to religious, moral, and literary intelligence." The next year these trustees bought property, presses, and materials at Circleville, Ohio, valued at \$1,600. The *Mountain Messenger*, of Hagerstown, Maryland, undertaken a few months before, was purchased a little later, and its editor, Rev. W. R. Rhinehart, was made editor of the new enterprise. The first number of *The Religious Telescope*, a small semi-monthly, was issued December 31, 1834. This was the beginning of the publishing interest of the Church, which has now grown to be one of its greatest and most important factors of usefulness.

The one paper then published had a circulation of about twelve hundred, which at one time fell to a little more than eight hundred, and most of this was unpaid. It was but a short time, therefore, till there was a growing debt. But good management relieved this before 1849. During these years Revs. Wm. Hanby and N. Altman were employed as agents. In 1853 the general conference decided to remove the Printing Establishment to Dayton, Ohio, and accord-

ingly the trustees purchased the site now held, one of the best in the city, for about \$11,000.00. Rev. S. Vonneida was agent at that time, and Rev. H. Kumler, jr., assistant. The credit system was in vogue, and the failure of its customers to pay the bills due almost overwhelmed the business. In 1864, a debt of \$52,000 had been created, while the assets were invoiced at about \$63,000. At this time Mr. T. N. Sowers was senior agent, and soon after Rev. W. J. Shuey succeeded him. The agent then proposed as a method of relief the "Publication Fund," to be contributed by the Church. This plan, adopted by the General Conference of 1865, brought over \$18,000 to the establishment, and gave it an impetus in the right direction. Though the struggle was long, yet by careful management and judicious use of resources, the agent was able to pay the last of the debt in 1880. Since then the assets have increased to over \$280,000, the business has been greatly enlarged, and its credit firmly established.

The establishment includes all the departments necessary for complete work—wholesale and retail book-rooms; press, job-printing, news, and mailing-rooms; bindery; electrotype and stereotype foundry, and editorial departments. It employs a large number of men and women, and its business is steadily increasing from year to year.

Besides the many books prepared for the

Church, numerous periodicals are published. The oldest of these, *The Religious Telescope*, begun under such unfavorable circumstances, has grown to be a strong and influential weekly. Among its editors have been some of the most prominent men of the Church. A list of their names may be found in the Historical Tables, on page 65. The Sunday-school literature, long edited by Dr. D. Berger, includes the *Children's Friend*, *Our Bible Teacher*, the *Lesson Quarterlies*, and *For the Little Ones*. The *Missionary Visitor* is edited by the secretary of the Missionary Society. The circulation of these papers is not confined to our own Church, but their excellence has carried them far beyond its limits. The General Conference of 1889 provided for a new quarterly magazine in the interest of the educational and general work of the Church. Its editor was also assistant editor of the Sunday-school literature. The *Young People's Watchword* was ordered by the General Conference of 1893, thus adding an important paper to the list of Church publications. The German papers, *Der Fröhliche Botschafter* and *Jugend Pilger*, though they have a more restricted circulation, reach the homes and schools of the German portion of the Church.

The establishment is controlled by a board of nine trustees, elected every four years by the General Conference. In immediate charge of the House is the publishing agent, chosen also

by the General Conference. The board meets annually, examines the condition of the business, controls the property, and plans for the extension of the work. In the interim, an executive committee of three advises the agent when necessary. The agent has direct management of all the business of the House, appoints and pays all subordinates, plans and executes all its commercial enterprises, and is responsible for all its work. Besides these business officers are the editor of the *Religious Telescope* and his associate, the editor of the Sunday-school literature and his associate, the editor of the *Young People's Watchword*, and the editor of the German papers, who direct the periodicals with which they are connected.

The Discipline provides that the profits of the establishment, beyond what are necessary as a reserve, shall be distributed among the conferences, according to the number of itinerants, for the benefit of worn-out preachers and their families. Such a distribution has been made in recent years from the funds accumulated through the excellent management of the resources of the House.

V. EDUCATIONAL WORK.

The energy of the Church was so fully occupied, during its early history, with the work of evangelization that but little thought was given to educational questions. The members

were largely Germans, to whom an educated ministry was synonymous with formality and skepticism. The members generally were intelligent people and believers in the public schools, and many of the ministers were well educated. Bishop Otterbein was one of the most learned men of his time. But none of these thought of education as a part of the Church's work.

Finally, in 1845, the general conference recommended to the conferences a consideration of the question of the establishment of a church-college. In accord with the custom of the time, each conference began to agitate the question of an institution for itself, instead of one central university for the Church. The Scioto Conference was the first to turn its discussions into action. In 1846, it purchased, for about \$1,300, "Blendon Young Men's Seminary," at Westerville, Ohio. This was soon after incorporated as "Otterbein University of Ohio," and was opened for students in 1847—the first Church institution of learning. Other conferences soon joined the Scioto in the project and united almost all of Ohio. President Lewis Davis, D. D., so long connected with Otterbein University, and later with Union Biblical Seminary, was foremost among the men to whom belongs the honor of pressing forward the educational work of the Church in this period of decided and continued opposition.

This was the beginning of what may be

termed the formative period of our educational history, which has been marked by the organization of very many institutions—some of them successful, others partially or wholly failing.

Mt. Pleasant Institute, of Pennsylvania, was founded by the Alleghany Conference three years after Otterbein University, and after an existence of over ten years was united with it. Five years after the opening of Otterbein University, Hartsville College was founded by the conferences of southern Indiana. Later, in 1856, Western College, now at Toledo, Iowa, was begun at Western, Iowa, for the Church west of the Mississippi. A number of years afterward, Lebanon Valley College was established in the East, and Westfield College in Illinois. After these institutions, others were founded in various parts of the Church, as occasion seemed to demand. Many of these are academies, and serve as preparatory to the higher work of the colleges.

These colleges and academies have all done good work, and most of them are growing in attendance and resources. None of them has been able, however, from lack of extended support, to attain the university rank so much desired.

According to the latest report of the secretary of the Board of Education, these institutions have thirty buildings, which, with their grounds, are valued at \$372,500. Their total

productive endowment is \$330,364, and contingent assets \$147,201. Total property, \$998,296; debts, \$329,886. Their libraries aggregate 28,950 volumes. There are employed eighty-six professors and sixty-eight other teachers. For the year 1892-93 the total attendance of students was 2,625. During the quadrennium ending with 1893 the colleges graduated (including classes of 1893) 254; the academies, 118, and the Seminary, 53.

UNION BIBLICAL SEMINARY, the theological school of the denomination, is the result of an imperative demand on the part of the entire Church. As the colleges grew in influence, and became centers of religious power instead of promoters of formality and skepticism, as had been predicted in early times, the need of an institution for the special preparation of the ministry was demonstrated. After full deliberation, Union Biblical Seminary was established at Dayton, Ohio, by order of the General Conference of 1869. Dr. L. Davis was called from Otterbein University to be its senior professor, Revs. G. A. Funkhouser, D.D., and J. P. Landis, D.D., being chosen as associates. For a number of years the Summit Street United Brethren Church was used for the work of the school, but in 1879 a building was erected in West Dayton. The seminary has proved itself, in these few years, a most valuable influence in our Church history. While its resources have

increased materially in recent years, it is still in need of money, and the Church should feel more fully its importance as a factor in its life.

THE BOARD OF EDUCATION, of twelve members, is elected by each General Conference. The objects of this board are, to awaken the Church to a fuller appreciation of the value of an educated membership and ministry; to collect funds for the assistance of young persons who are preparing for the ministry; to recommend to the colleges and academies such measures as will make them more efficient; to collect statistics of the institutions of the Church and report them to the General Conference.

In accordance with these provisions, the board has suggested that the Church join in the observance of the "Day of Prayer for Colleges"—the last Thursday of January; that on the following Sabbath collections be taken in all the congregations for the "Beneficiary Fund." This fund is loaned to young men, without interest, to assist them in their preparation for the work of the ministry.

The board meets annually at the Seminary at Dayton, during the first week of May. It has had a good influence in bringing together many of those most interested in education, and in suggesting plans for growth.

VI. HISTORICAL SOCIETY.

The Historical Society of the Church of the United Brethren in Christ was organized in the

spring of 1885, for the purpose of gathering and preserving records, publications, and relics of the Church, and of men and women prominent in our Church history. A large room in the Publishing House has been fitted with cases, and here a number of valuable articles have been gathered, including files of Church periodicals, copies of Church publications, autograph letters and manuscripts of Otterbein and other workers, old conference records, pictures and photographs of men and places, relics from Otterbein's home, and other articles of interest and value.

The membership of this society includes any who, upon payment of one dollar or more per year, express an interest in the objects sought by the society. Its officers are chosen annually at the meeting held at its room during the first week of May.

Its work is eminently valuable in preserving items of interest in our Church history and encouraging wider study of the Church life.

VII. YOUNG PEOPLE'S CHRISTIAN UNION.

For many years, both in Sabbath-school and in individual effort, the young people of the Church have been occupied in doing Christian work. For more than twenty years there have been in existence, in various parts of the Church, local Christian societies, organized for the purpose of directing the efforts of the young people. In 1890 it was felt that these

would be more effective if they were united by a denominational bond and given definite direction by the general work of the Church. A convention was therefore held at Dayton on June 4 and 5, 1890, which organized the Young People's Christian Union. The object of this union was stated to be the instruction of young people in Christian life and in assistance in church-work. The fact that there already existed in the denomination societies of various forms of organization, led to the formation of a broad plan which should include all societies of any name, leaving to each local church the direction of its own work. The only requirement was the adoption of a few simple items in the constitution of the local society, and the payment of the annual membership fee. The enthusiasm of this movement grew rapidly, and new societies were organized in all parts of the Church. A second convention was held at Galion, Ohio, in June, 1892, when the methods of work were more fully planned and the organization enlarged.

The action of the General Conference of 1893 made this a recognized department of the Church, and its work was taken under the care of the Church by the election of four members of its executive council. This council includes the president, corresponding secretary, and three members chosen by the union itself, together with the four chosen by the

General Conference. It has the general direction and planning of the work, and outlines the efforts of the union.

In accord with the general plan of our Church government, the societies of each conference are to be united in the conference branch. This gives union of effort, and brings to each portion of the Church an organization directly interested in its development.

In order to interest the entire union in some particular work, and to give direction to the life of the society in the general Church, as well as in the local, it was decided in 1891 to assist in the organization and maintenance of a mission in the city of Los Angeles, California. Rev. E. A. Starkey, of Dayton, Ohio, was appointed by the Board of Missions to organize this work. A lot was bought and a chapel erected largely through the contributions of the young people, made on the anniversary day, which is the last Sunday of May in each year. This work is prospering, and will receive the continued support of the union.

The corresponding secretary reported to the General Conference of 1893 over 500 societies organized, with about 30,000 members. This General Conference decided that a young people's paper should be issued as an organ of the society for the enlargement of its work. It chose as editor Rev. H. F. Shupe, who will also serve as the corresponding secretary.

CONCLUSION.

A study of the faith, polity, and work of our Church, even brief as the foregoing, may be found very suggestive. It has been seen that in belief the Church teaches a pure faith in salvation through the atonement of Christ; that in government it is as liberal as is consistent with efficiency; that in worship its forms are simple and unadorned; that in life it enjoins the highest godliness. The history shows that the Church has grown slowly but steadily, through the devotion of earnest workers, many of whom have sacrificed much for its life; that little by little its field has been widened, first in the extension of its territory, afterwards in the development of its departments of effort; that these departments, while they have grown in extent and influence, have been retarded by lack of adequate moral and financial support.

This same study presents, also, some of the existing needs. If the purpose of the Church is to be fulfilled, earnest labor for its extension, devotion to the work of Christ, and purity of life and thought, are required. Its beliefs and polity settled, the development of its various departments of work must be pushed forward with energy. Our missionary and educational

interests—the parts most dependent upon the benevolence of the members—need more earnest and enthusiastic support. Each member must realize that he is responsible for a portion of the work of the Church in the spreading of the gospel, both for the salvation of the heathen in distant lands and for the extension of the Church in our own land. Parents must feel the importance of thorough education, in our own schools, for their children, if the Church is to have such a membership as may be able to present its claims in an educated world. Young people must grow to a deeper desire for the knowledge which our schools and colleges can supply. In our church-publications are the elements of intelligence, union, and strength; hence, these should receive constant support, both in the purchase of books and periodicals and in the enlargement of the circle of patrons. Old and young should feel that these are Church interests, designed to promote the growth and to assist the work of its members, upon whom is the responsibility of success.

Our Church has won for itself a worthy place among Christian denominations. It has done much for the salvation of men. But its influence will be widened only as its members are devoted to its work and its interests. To secure the greatest results in earnest Christian labor, a broad and enthusiastic church-spirit must be cultivated.

HISTORICAL AND STATISTICAL TABLES.

GENERAL OFFICERS.

BISHOPS.

1800—1813, William Otterbein (died, 1813) and Martin Boehm (died, 1812).

1813—1814, Christian Newcomer.

1814—1815, Christian Newcomer.

1815—1817, Christian Newcomer and Andrew Zeller.

1817—1821, Christian Newcomer and Andrew Zeller.

1821—1825, Christian Newcomer and Joseph Hoffman.

1825—1829, Christian Newcomer and Henry Kumler, sen.

1829—1833, Christian Newcomer (died, 1830) and Henry Kumler, sen.

1833—1837, Henry Kumler, sen., Samuel Heistand, and William Brown.

1837—1841, Henry Kumler, sen., Samuel Heistand (died, 1838), and Jacob Erb.

1841—1845, Henry Kumler, sen., Jacob Erb, Henry Kumler, jun., and John Coons.

1845—1849, John Russel, J. J. Glossbrenner, and William Hanby.

1849—1853, J. J. Glossbrenner, Jacob Erb, and David Edwards.

1853—1857, J. J. Glossbrenner, David Edwards, and Lewis Davis.

1857—1861, J. J. Glossbrenner, David Edwards, Lewis Davis, D.D., and John Russel.

1861—1865, J. J. Glossbrenner, David Edwards, Jacob Markwood, Daniel Shuck, and Henry Kumler, jun.

1865—1869, J. J. Glossbrenner, David Edwards, Jacob Markwood, Jonathan Weaver, and Daniel Shuck.

1869—1873, J. J. Glossbrenner, David Edwards, D.D., Jonathan Weaver, and John Dickson.

1873—1877, J. J. Glossbrenner, David Edwards, D.D. (died 1876), Jonathan Weaver, D.D., and John Dickson.

1877—1881, J. J. Glossbrenner, Jonathan Weaver, D.D., John Dickson, D.D., Milton Wright, D.D., and Nicholas Castle.

1881—1885, J. J. Glossbrenner, D.D., Jonathan Weaver, D.D., John Dickson, D.D., E. B. Kephart, D.D., and Nicholas Castle.

1885—1889, J. J. Glossbrenner, D.D., *Emeritus* (died, 1887), Jonathan Weaver, D.D., E. B. Kephart, D.D., N. Castle, J. Dickson, D.D., M. Wright, D.D., D. K. Flickinger, D.D.

1889—1893, Jonathan Weaver, D.D., E. B. Kephart, D.D., LL.D., N. Castle, D.D., J. Dickson, D.D., J. W. Hott, D.D.

1893—1897, Jonathan Weaver, D.D., *Emeritus*; E. B. Kephart, D.D., LL.D., N. Castle, D.D., J. W. Hott, D.D., J. S. Mills, D.D., Ph.D.

AGENTS OF THE PUBLISHING HOUSE.

Three Trustees—John Russel, Jonathan Dresbach, George Dresbach—and Editor W. R.

Rhinehart.....	1834 to 1837
Rev. Wm. Hanby, Treasurer and Agent.....	1837 to 1839
Rev. Wm. Hanby, Agent and Editor.....	1839 to 1845
Rev. J. Markwood (elected, but did not serve).....	1845
Rev. N. Altman.....	1845 to 1852
Rev. Wm. Hanby.....	1852 to 1853
Rev. S. Vonnieda.....	1853 to 1854
Rev. S. Vonnieda and Rev. H. Kumler, jun.....	1854
Rev. S. Vonnieda and T. N. Sowers.....	1855 to 1861
T. N. Sowers and J. B. King.....	1861 to 1864
T. N. Sowers and Rev. W. J. Shuey.....	1864 to 1865
Rev. W. J. Shuey and T. N. Sowers.....	1865
Rev. W. J. Shuey and Rev. Wm. McKee.....	1865 to 1866
Rev. W. J. Shuey.....	1866

EDITORS OF THE "RELIGIOUS TELESCOPE."

Rev. Wm. Rhinehart.....	1834 to 1839
Rev. Wm. Hanby.....	1839 to 1845
Rev. D. Edwards.....	1845 to 1849
Rev. Wm. Hanby.....	1849 to 1852
Assistant: Rev. John Lawrence.....	1850 to 1852

Rev. John Lawrence.....	1852 to 1864
Rev. D. Berger.....	1864 to 1869
Rev. M. Wright.....	1869 to 1873
<i>Assistant:</i> Rev. D. Berger.....	1869 to 1873
Rev. M. Wright and Rev. W. O. Tobey, A. M....	1873 to 1877
Rev. J. W. Hott, D.D.....	1877 to 1889
<i>Assistants:</i> Rev. W. O. Tobey, A.M.....	1877 to 1881
Rev. M. R. Drury, A.M.....	1881 to 1889
Rev. I. L. Kephart, D.D.....	1889
<i>Associate:</i> Rev. M. R. Drury, D.D.....	1889

EDITORS OF SABBATH-SCHOOL PERIODICALS.

Bishop D. Edwards.....	1854 to 1857
Rev. Alex. Owen.....	1857 to 1859
Rev. S. Vonnieda.....	1859 to 1869
Rev. D. Berger, D.D.....	1869 to 1893
<i>Associate:</i> Rev. J. W. Etter, D.D.....	1889 to 1893
Rev. J. W. Etter, D.D.....	1893
<i>Associate:</i> Rev. H. A. Thompson, D.D., LL.D.	1893

EDITORS OF "UNITY MAGAZINE."

Bishop David Edwards.....	1853 to 1857
Rev. Alex. Owen.....	1857 to 1859

EDITORS OF "QUARTERLY REVIEW."

Rev. J. W. Etter, D.D.....	1889 to 1893
<i>Associates:</i> Rev. G. A. Funkhouser, D.D....	1891 to 1892
Rev. J. P. Landis, D.D., Ph.D..	1891 to 1892
Rev. A. W. Drury, D.D.....	1891 to 1892
Professors of Union Biblical Seminary.....	1893

EDITOR OF "YOUNG PEOPLE'S WATCHWORD."

Rev. H. F. Shupe.....	1893
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EDITORS OF GERMAN PAPERS.

Rev. John Russel (unofficial).....	1840 to 1841
Rev. Jacob Erb.....	1841 to 1842
Rev. N. Altman.....	1846 to 1847
Rev. D. Strickler	1847 to 1851
Rev. Henry Staub	1851 to 1855
Rev. Julius Degmeier.....	1855 to 1858
Rev. S. Vonnieda.....	1858 to 1866
Rev. Ezekiel Light.....	1866 to 1869

Rev. William Mittendorf.....	1869 to 1885
Rev. Ezekiel Light.....	1885 to 1889
Rev. William Mittendorf.....	1889 to 1893
Rev. Ezekiel Light, D.D.....	1893

EDITORS OF "WOMAN'S EVANGEL."

Mrs. L. R. Keister, M.A.....	1882 to 1893
Associate: Mrs. L. K. Miller, M.A.....	1888 to 1893
Mrs. L. K. Miller, M.A.....	1893

SECRETARIES OF THE BOARD OF MISSIONS.

Rev. J. C. Bright.....	1853 to 1857
Rev. D. K. Flickinger, D.D.....	1857 to 1885
(Rev. J. C. Bright acted as Secretary for a number of months during 1857 and 1858, but was compelled by declining health to leave the work.)	

Rev. Z. Warner, D.D.....	1885 to 1887
Rev. Wm. McKee, Acting Secretary.....	1887 to 1888
Rev. B. F. Booth, D.D. ¹	1888 to 1893
Rev. W. M. Bell....	1893

TREASURERS OF THE BOARD OF MISSIONS.

Rev. John Kemp.....	1853 to 1869
Rev. Wm. McKee.....	1869 to 1873
Rev. J. W. Hott.....	1873 to 1877
Rev. J. K. Billheimer.....	1877 to 1885
Rev. Wm. McKee.....	1885

SECRETARIES OF CHURCH-ERECTION SOCIETY.

Secretaries of Board of Missions.....	1872 to 1889
Rev. John Hill ²	1889 to 1890
Rev. Wm. McKee, Acting Secretary.....	1890 to 1893
Rev. C. I. B. Brane, A.M.....	1893

TREASURERS OF CHURCH-ERECTION SOCIETY.

Treasurers of Board of Missions.....	1872
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SECRETARIES OF WOMAN'S MISSIONARY ASSOCIATION.

Mrs. L. R. Keister, M.A.....	1881 to 1893
Mrs. B. F. Witt.....	1893

¹ Died. ² Resigned.

SECRETARIES OF THE SABBATH-SCHOOL ASSOCIATION.

Rev. I. Crouse1869 to 1877
Col. Robert Cowden, Lit.D.....1877

GENERAL MANAGER OF UNION BIBLICAL SEMINARY.

Rev. D. R. Miller.....1885

GENERAL CHURCH BOARDS.

1893-1897.

BOARD OF TRUSTEES OF THE CHURCH.

Rev. D. R. Miller, Hon. J. A. Shauck, Rev. Wm. McKee,
Rev. W. J. Shuey, Rev. G. M. Mathews, John Dodds, Bishop
E. B. Kephart, D.D., LL.D., Bishop N. Castle, D.D., Rev.
J. W. Lilly, Prof. J. P. Landis, D.D., Ph.D., Bishop J. W.
Hott, D.D., and President T. J. Sanders, Ph.D.

BOARD OF MISSIONS.

Meets annually. Bishop J. Weaver, D.D., President;
Bishops E. B. Kephart, D.D., LL.D., N. Castle, D.D., J. W.
Hott, D.D., and J. S. Mills, D.D., Ph.D.; John Dodds,
Prof. G. A. Funkhouser, D.D., Prof. R. J. White, A.M.,
Rev. J. F. Bartmess, Rev. A. P. Funkhouser, A.M., Rev.
A. M. Snyder, Rev. George Miller, D.D., and one member
chosen by each annual conference.

CHURCH-ERECTION BOARD.

Meets annually. Bishop J. Weaver, D.D., President;
Bishops E. B. Kephart, D.D., LL.D., N. Castle, D.D., J. W.
Hott, D.D., J. S. Mills, D.D., Ph.D.; L. Bookwalter, D.D.,
John Dodds, Rev. D. W. Sprinkle, Rev. George Miller, D.D.,
and Rev. B. W. Bowman.

WOMAN'S MISSIONARY ASSOCIATION.

Meets annually. Board of Trustees is elected annually. For 1893 they are Mrs. L. K. Miller, President; Mrs. Lillie Keister Harford, Mrs. A. L. Billheimer, Mrs. G. A. Funkhouser, Mrs. B. F. Witt, Mrs. D. L. Rike, Mrs. B. Marot, Mrs. J. W. Etter, Miss Ellen Groenendyke.

SUNDAY-SCHOOL BOARD.

Meets semiannually. Rev. C. J. Kephart, A.M., President; Hon. M. Edmonds, Rev. J. H. Dickson, Rev. T. D. Adams, A.M., and Miss Estelle Krohn.

TRUSTEES OF THE PUBLISHING HOUSE.

Meet annually. D. W. Crider, Prof. R. J. White, A.M., Rev. W. O. Fries, A.M., Rev. A. C. Wilmore, E. R. Smith, M.D., Rev. George Miller, D.D., D. L. Rike, Rev. G. M. Mathews, John Dodds.

DIRECTORS OF UNION BIBLICAL SEMINARY.

Meet annually. D. L. Rike, Rev. S. W. Keister, A.M., Rev. J. W. Lilly, Rev. C. I. B. Brane, A.M., John Knox, Rev. G. W. Deaver, S. E. Kumler, Rev. G. M. Mathews, Rev. D. W. Sprinkle, Rev. H. A. Thompson, D.D., LL.D.

BOARD OF EDUCATION.

Meets annually. Bishop E. B. Kephart, D.D., LL.D., President; Pres. T. J. Sanders, Ph.D., Prof. G. A. Funkhouser, D.D., Prof. R. J. White, A.M., Prof. Henry Garst, D.D., Col. R. Cowden, Lit.D., Rev. J. W. Etter, D.D., Pres. W. M. Beardshear, D.D., LL.D., Pres. E. B. Bierman, Ph.D., Rev. L. Bookwalter, D.D.

HISTORICAL SOCIETY.

Meets annually, and elects officers annually. The officers for 1893-1894 are:

President, Bishop E. B. Kephart, D.D., LL.D.; *Vice-Presidents*, Rev. C. I. B. Brane, A.M., Rev. G. M. Mathews; *Secretary*, Rev. A. W. Drury, D.D., Dayton, Ohio; *Treasurer*, S. L. Herr, Dayton, Ohio; *Librarian*, E. L. Shuey, A.M., Dayton, Ohio. Board of Managers (with above named officers), Bishop J. Weaver, D.D., Rev. W. J. Shuey, Rev. I. L. Kephart, D.D., Rev. L. Bookwalter, D.D., Rev. W. I. Beatty, B.D.

YOUNG PEOPLE'S CHRISTIAN UNION.

EXECUTIVE COUNCIL.

President, Prof. J. P. Landis, D.D., Dayton, Ohio; *Corresponding Secretary*, Rev. H. F. Shupe, Dayton, Ohio; Rev. W. A. Dickson, Mrs. W. P. Harford, Rev. M. R. Drury, D.D., Miss Estelle Krohn, E. L. Shuey, A.M., J. A. Eby, Rev. W. O. Fries, A.M.

Vice-Presidents.

Rev. H. D. Lehman, Middletown, Pennsylvania; Rev. L. B. Hix, Muscatine, Iowa; Rev. J. W. Hicks, Fostoria, Ohio; Rev. P. M. Herrick, La Crosse, Kansas; Rev. E. A. Starkey, A.M., Los Angeles, California.

Recording Secretary, E. A. Runkle, Lisbon, Iowa; *Treasurer*, Chester B. Boda, Dayton, Ohio; *Editor*, Rev. H. F. Shupe, Dayton, Ohio.

EDUCATIONAL INSTITUTIONS.

Otterbein University—Westerville, Ohio. Founded, 1847.

Western College—Toledo, Iowa. Founded, 1856.

Lane University—Lecompton, Kansas. Founded, 1865.

Philomath College—Philomath, Oregon. Founded, 1865.

Westfield College—Westfield, Illinois. Founded, 1865.

Lebanon Valley College—Annville, Pennsylvania. Founded, 1867.

San Joaquin Valley College—Woodbridge, California. Founded, 1878.

Avalon College—Avalon, Missouri. Founded as *Academy*, 1869; as *College*, 1881.

York College—York, Nebraska. Founded, 1890.

Union Biblical Seminary—Theological—Dayton, Ohio. Founded, 1871.

Shenandoah Institute—Dayton, Virginia. Founded, 1876.

Edwards Academy—White Pine, Tennessee. Founded, 1877.

Fostoria Academy—Fostoria, Ohio. Founded, 1879.

West Virginia Normal and Classical Academy—Buckhannon West Virginia. Founded, 1882.

Erie Conference Seminary—Sugar Grove, Warren County, Pa. Founded, 1884.

North Manchester College—North Manchester, Indiana. Founded 1889.

Central College—Enterprise, Kansas. Founded, 1891.

Rufus Clark and Wife Training-School—Shaingay, West Africa. Founded, 1887.

Desired information may be obtained from the Presidents and Principals of these institutions.

THE CHURCH.

HISTORICAL OUTLINE.

PHILIP WILLIAM OTTERBEIN was born in Germany, 1726; came to America as a Missionary, 1752; Pastor in Baltimore, 1774 until his death, 1813; Bishop in the United Brethren Church, 1800-1813.

Religious Movement under Otterbein and Boehm, 1766-1800.

First Conference, Baltimore, Maryland, 1789.

Church Formally Organized in Frederick County, Maryland, 1800.

First General Conference, Mt. Pleasant, Penna., 1815.

Confession of Faith Revised and Formally Adopted, 1815.

First Sunday School Organized, in Corydon, Indiana, 1820.

Publishing House Established, at Circleville, Ohio, 1834.

Constitution Adopted, 1841.

First College Founded, Otterbein University, 1847.

Home, Frontier, and Foreign Missionary Society Organized, 1853.

Missionary Work in Africa Begun, 1855.

Sunday-School Association Organized, 1865.

Board of Education Organized, 1869.

Church-Erection Society Organized, 1869.

Missionary Work in Germany Begun, 1870.

Union Biblical Seminary Founded, 1871.

Woman's Missionary Association Organized, 1875.

Missionary Work Among the Chinese on Pacific Coast Begun, 1882.

Missionary Work in China Begun, 1889.

Amended Constitution and Revised Confession of Faith Adopted, 1889.

Young People's Christian Union Organized, June 5, 1890.

Territory Occupied, United States, Canada, and Missions in Germany, Africa, and China.

GROWTH IN MEMBERSHIP.

1813 ¹	10,000	1850 ¹	40,000	1880	157,835
1820 ¹	9,000	1853 ¹	47,000	1890	197,123
1835 ¹	20,000	1861	94,453	1892	203,893
1845 ¹	30,000	1870	118,055	1893	204,517

¹ Estimated.

GENERAL CONFERENCES.

- 1815—Mt. Pleasant, Pennsylvania.
- 1817—Mt. Pleasant, Pennsylvania.
- 1821—Mr. DeWalt Mechlin's, Fairfield County, Ohio.
- 1825—Tuscarawas County, Ohio.
- 1829—Mr. DeWalt Mechlin's, Fairfield County, Ohio.
- 1833—Dresbach's Church, Pickaway County, Ohio.
- 1837—Germantown, Ohio.
- 1841—Dresbach's Church, Pickaway County, Ohio.
- 1845—Circleville, Pickaway County, Ohio.
- 1849—Germantown, Ohio.
- 1853—Miltonville, Ohio.
- 1857—Cincinnati, Ohio.
- 1861—Westerville, Ohio.
- 1865—Western, Iowa.
- 1869—Lebanon, Pennsylvania.
- 1873—Dayton, Ohio.
- 1877—Westfield, Illinois.
- 1881—Lisbon, Iowa.
- 1885—Fostoria, Ohio.
- 1889—York, Pennsylvania.
- 1893—Dayton, Ohio.

ORGANIZATION OF ANNUAL CONFERENCES.

First conference of ministers of the East was held in 1789.

A second conference of ministers was held in 1791.

Following these, necessary business was transacted at "big meetings," or on the authority of two or more preachers,—1792-1799.

The original conference in the East was constituted in 1800.

TIME OF ORGANIZATION.

The First Six Conferences were:

Original Conference.....	1800
Miami.....	1810
Muskingum.....	1818
Scioto.....	1825
Indiana.....	1830
Pennsylvania and Virginia Conferences made separate	1831
Allegheny.....	1839
Arkansas Valley.....	1881
Auglaize (first called Maumee).....	1853
California.....	1861
Central Illinois.....	1865
Central Ohio.....	1878
Colorado.....	1872
Columbia River (first called Cascade, then Walla Walla)	1865
Dakota (now not a separate conference).....	1871
Des Moines.....	1861
East German.....	1870
East Nebraska.....	1873
East Ohio (by union of Muskingum and Western Reserve.....	1886
East Pennsylvania.....	1846
Elkhorn (now not a separate conference).....	1882
Elkhorn and Dakota united.....	1885
Eric.....	1854
Germany.....	1890

Hagerstown (the original conference, no longer distinctly preserved).....	1800
Illinois.....	1845
Indiana.....	1830
Iowa.....	1844
Kansas.....	1857
Lower Wabash.....	1858
Maryland.....	1887
Miami.....	1810
Michigan (first called North Michigan).....	1862
Minnesota.....	1857
Missouri.....	1858
Muskingum (part of East Ohio).....	1818
Neosho.....	1870
North Michigan (first called Saginaw).....	1877
North Ohio (first called Michigan).....	1853
Northwest Kansas (first called West Kansas).....	1879
Ohio German	1853
Ontario (first called Canada).....	1856
Oregon.....	1854
Parkersburg	1857
Pennsylvania (by division of Hagerstown Conference)..	1831
Rock River.....	1853
St. Joseph.....	1845
Sandusky	1834
Scioto	1825
Sherbro	1893
South Missouri (first called Southwest Missouri).....	1881
Southwest Kansas.....	1893
Tennessee.....	1866
Upper Wabash.....	1835
Virginia (by division of Hagerstown Conference).....	1831
West Nebraska.....	1878
Western Reserve (part of East Ohio).....	1861
White River.....	1846
Wisconsin.....	1858

CENSUS OF 1890, BY STATES.

STATES.	Number of Organizations.	Church Edifices.	Seating Capacity.	Halls, Etc.	Seating Capacity.	Value of Church Property.	Communicants or Members.
California.....	24	15	3,825	8	915	\$28,400	538
Colorado.....	18	8	1,500	10	1,500	32,800	585
Idaho	2			2	200		100
Illinois	320	244 +	67,465	58	10,345	260,075	15,429
Indiana.....	569	476 1/2	154,762	62	10,425	551,636	35,824
Iowa.....	213	147 1/2	29,810	63	8,355	211,323	10,401
Kansas.....	322	128 1/2	33,200	181	20,280	183,770	13,768
Kentucky.....	13	11 1/2	2,400	1	75	4,700	567
Maryland.....	57	55 1/2	14,300			113,789	4,736
Michigan.....	138	93	27,405	44	5,515	133,250	5,201
Minnesota.....	35	23	4,975	12	1,450	23,375	803
Missouri.....	108	45 1/2	14,150	53	5,325	47,825	4,361
Nebraska.....	147	75	16,775	65	5,085	84,950	5,673
New York.....	35	23	5,975	12	1,015	34,650	953
Ohio.....	745	691 +	205,755	34	5,295	1,198,870	47,678
Oregon.....	13	8	2,100	5	675	11,100	493
Pennsylvania	526	466 +	147,036	54	5,110	1,086,135	33,951
So. Dakota.....	27	7	1,175	18	1,225	4,150	493
Tennessee.....	27	18 1/2	5,600	9	1,305	13,985	1,141
Virginia.....	71	65 +	11,500	3	375	65,940	5,306
Washington..	18	13	3,400	5	700	22,000	494
W. Virginia...	259	175 +	54,170	79	7,765	140,645	12,242
Wisconsin.....	47	45	8,850	2	100	39,275	1,687
Total	3,731	2,836 +	816,458	780	93,035	\$4,292,643	202,474

SUNDAY-SCHOOLS.

1. Church Originated..... 1766-1800
2. First Known Sunday-School, near Corydon,
Indiana 1820
3. First Sunday-School in Otterbein's Church,
Baltimore, Maryland..... 1827
4. First Sunday-School Song Book, Words
Only..... 1842

5. First Mention of "Sabbath-School" in Book of Discipline..... 1849
6. First Children's Paper Published..... 1854
7. First Organization of Sunday-School Board of Managers 1865
8. First Notes on International Sunday-School Lessons, at Commencement of System, January..... 1873
9. First Sunday-School Singing Book with Music 1873
10. First Sunday-School Library Published 1874
11. First Sunday-School Normal Class, at Galion, Ohio 1876
12. First Sunday-School Normal Institute, Chautauqua Method, Arcanum, Ohio, October 1877
13. First Children's Day, July 4 1880
14. First Sunday-School Assembly, Lisbon, Iowa, August 1880
15. Organization of Home Reading Circle..... 1881
16. Organization of Bible Normal Union, October 19..... 1886
17. Adoption of Plan of Annual Examination on International Sunday-School Lessons, April..... 1890
18. General Movement toward Introduction of Home Department in Sunday-School, September 14 1891

STATISTICAL.

Number in Sunday-Schools—

1865	78,099	1885.....	194,758
1870.....	128,842	1890.....	245,447
1875	160,900	1892.....	261,919
1880.....	185,960		
Chautauqua Normal Union, 1874-1884			500
Assembly Normal Union, January 1, 1884,—October 19, 1886			524
Bible Normal Union, October 19, 1886,—April 24, 1893.....			3,624

MEMBERS OF CHURCHES IN THE UNITED STATES.

(Arranged from the Census of 1890.)

Adventists.....		57,619
Baptists, Freewill.....	87,898	
Baptists, Regular—Colored.....	1,362,140	
Baptists, Regular—North.....	800,025	
Baptists, Regular—South.....	1,276,491	
Baptists—9 other bodies.....	166,780	
	<hr/>	3,693,334
Christian.....		90,718
Congregationalists.....		512,771
Disciples of Christ.....		641,051
Dunkards (4 bodies).....		73,795
Evangelical Association.....		133,313
Friends (4 bodies).....		107,208
German Evangelical Synod of North America.....		187,432
Lutheran—General Council.....	324,846	
Lutheran—General Synod.....	164,640	
Lutheran—Synodical Conference.....	357,153	
Lutheran—United Norwegian.....	119,972	
Lutheran—13 other bodies.....	240,604	
	<hr/>	1,207,215
Mennonite (13 bodies).....		41,541
Methodist—African M. E.....	452,725	
Methodist—African M. E. Zion.....	349,788	
Methodist—Episcopal.....	2,240,354	
Methodist—Episcopal, South.....	1,209,976	
Methodist—Protestant.....	141,989	
Methodist—Other forms, embracing 12 bodies.....	194,452	
	<hr/>	4,589,284
Mormons (2 bodies).....		166,125
Presbyterian, Cumberland.....	164,940	
Presbyterian in United States (South)...	179,721	
Presbyterian in United States of America	788,224	
Presbyterian, United.....	94,402	
Presbyterian—8 other bodies.....	51,528	
	<hr/>	1,278,815

Protestant Episcopal.....		532,054
Reformed Church in America (Dutch)...		92,970
Reformed Church in United States.....		204,018
Unitarians.....		67,749
United Brethren in Christ.....		202,474
Universalists.....		49,194
Other Denominations (37 in number)....		252,402
Total		<u>14,181,085</u>
Jews, Orthodox.....	57,597	
Jews, Reformed.....	72,899	
	<u>130,496</u>	
Catholic, Roman.....	6,250,045	
Catholic—Other Divisions.....	26,454	
	<u>6,276,499</u>	
Total Church Membership.....		<u>20,588,077</u>

HOME, FRONTIER, AND FOREIGN
Missionary Society

OF THE
UNITED BRETHREN IN CHRIST.

Organized in 1853.

REV. W. M. BELL,
Corresponding Secretary, DAYTON, OHIO.

REV. WILLIAM MCKEE,
Treasurer, DAYTON, OHIO.

This Society supports missions in Africa, Germany, Canada, and various parts of the United States.

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Persons disposed to make donations to this Society by will, are requested to observe the following form:

FORM OF BEQUEST.

I give and bequeath unto the Home, Frontier, and Foreign Missionary Society of the United Brethren in Christ, organized by the General Conference of said Church, May 20th, 1853, the sum of——dollars; and the receipt of the Treasurer of the Society shall be a sufficient discharge thereof to my executors.

Name.....

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OF THE
UNITED BRETHREN IN CHRIST.

ORGANIZED IN 1872.

REV. C. I. B. BRANE, A.M.,

Corresponding Secretary, Dayton, Ohio.

REV. WM. MCKEE, Treasurer, Dayton, Ohio.

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DAYTON, OHIO.

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OF THE

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ORGANIZED IN 1875.

MRS. B. F. WITT, Cor. Secretary, Dayton, Ohio.

MRS. D. L. RIKE, Treasurer, Dayton, Ohio.

This Association at present conducts missions in Africa and China, and among the Chinese on the Pacific coast. Its organization includes local Woman's Missionary Associations, Young Ladies' Bands, and Children's Bands. It publishes a monthly periodical—the *Woman's Evangel*, edited by Mrs. L. K. Miller, M.A., with Mrs. Keister Harford as editorial correspondent. Price, 50 cents per annum.

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Regina M. Bigler, M.D.....Canton, China
Rev. and Mrs. E. E. Fix.....Canton, China

Africa.

Rev. and Mrs. R. N. West.....Rotufunk Station
Miss Marietta Hatfield, M.D.....Rotufunk Station
Rev. I. N. Cain.....Rotufunk Station
Mrs. Mary Mutch Cain.....Rotufunk Station
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Mrs. Julianna Thompson.....Teacher at Bompeh

Chinese School.

Rev. George Sickafoose.....Portland, Oregon
Mrs. M. E. Sickafoose.....Portland, Oregon
Rev. Moy Ling.....Portland, Oregon

FORM OF BEQUEST.

I give, devise, and bequeath to the Woman's Missionary Association of the United Brethren in Christ the sum of—, to be applied to the purposes set forth in the Articles of Incorporation adopted March 28, 1881.

Name.....

Prompt notice of all bequests should be sent to the corresponding secretary.

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OF THE
UNITED BRETHREN IN CHRIST.

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REV. W. J. SHUEY, Treasurer, Dayton, Ohio.

The object of this organization is to promote the cause of Sabbath schools by assisting indigent schools, by educating teachers, and by introducing the best methods of organization and work. The Board also conducts the Bible Normal Union and the Home Reading Circle.

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is organized on a plan similar to the Chautauqua Assembly Normal Union, and awards diplomas on completion of its course of study.

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aims to promote intelligence by organized reading and study in the home.

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For full particulars concerning the Bible Normal Union, Home Reading Circle, and Children's Day, and for general information, apply to

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DAYTON, OHIO.

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E. L. SHUEY, A. M., Librarian, Dayton, Ohio.

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• • THE • •

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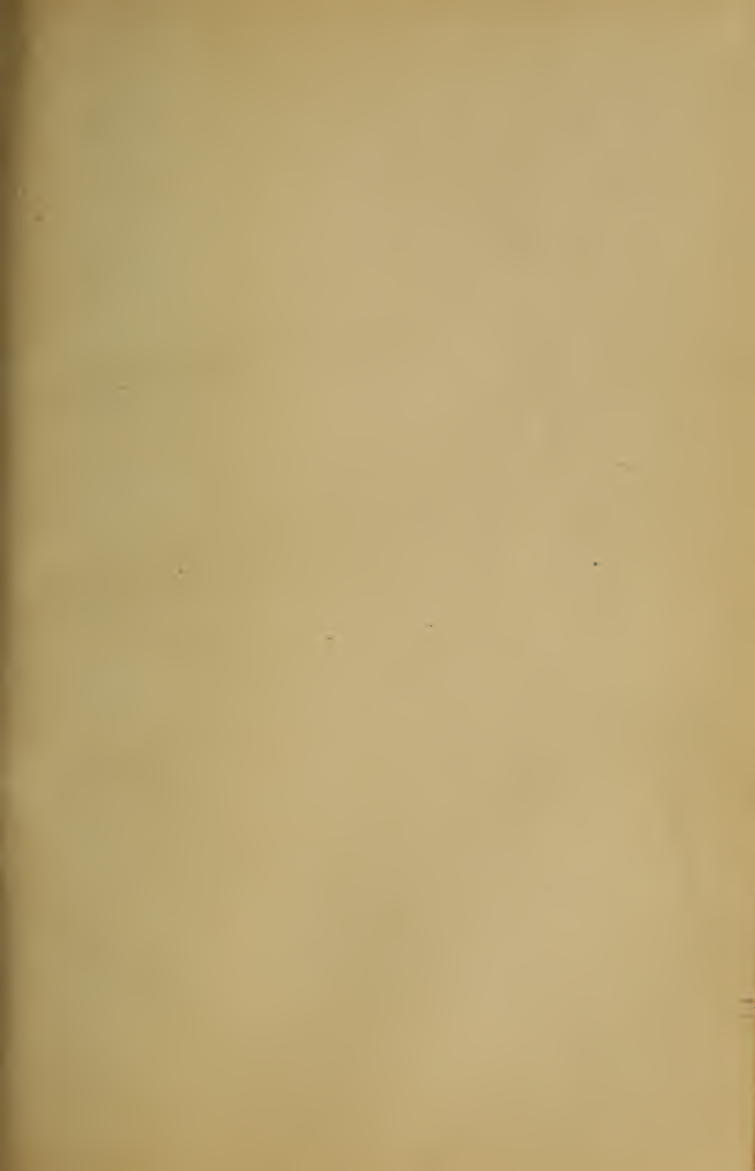
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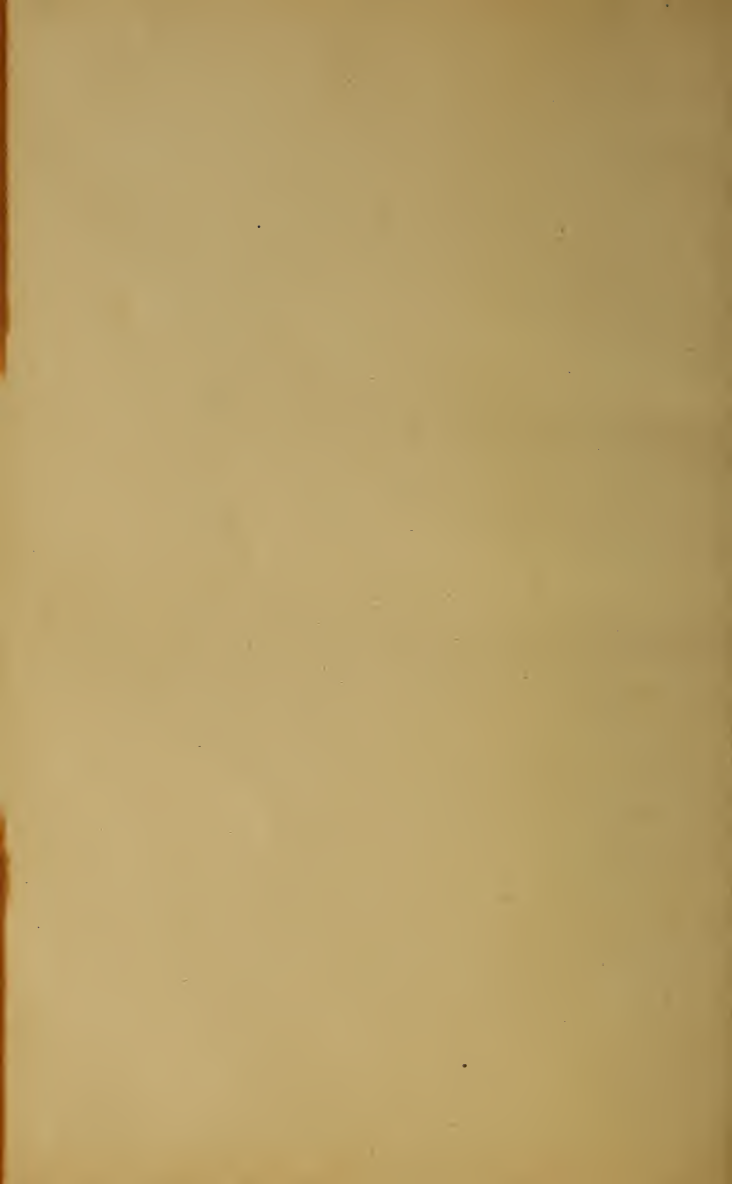
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